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BY

Jenkin Lloyd Jones

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—*Rev. J. H. Crooker, in the Christian Register.*

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CONTENTS

A Hymn.—Florence Kiper 359

EDITORIAL—

Notes 359

The Initiative and Referendum 362

Turtle Theology.—E. P. Powell 363

The Common Things.—Harriet Lake-Burch 363

THE PULPIT—

The High Calling of Liberal Religion.—Edwin A. Ralph 364

Relish for One's Adversaries.—Quincy L. Dowd 366

How to Lessen Murder.—*Lucia Ames Mead* 368

Foreign Notes.—Chas. W. Wendte, D. D. 369

Loftier Good.—James H. West 363

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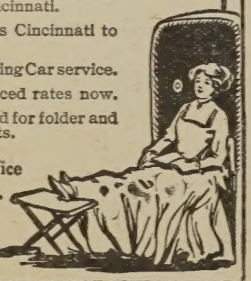

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVI. THURSDAY, FEBRUARY 2, 1911. NUMBER 23.

A HYMN

In mists of ages hideth
The word that once was true;
The living God abideth,
And he is ever new.
The idols crack and perish,
The altars old decay;
The heart of man must cherish
The God of his today.

What though from Sinai's mountain
No fiats forth are hurled!
Like to a pulsing fountain,
God's hope pervades the world.
No more in voice of thunder
He crasheth from the skies;
Yet know thy God—O wonder!—
Within thy brothers' eyes.

His witnesses are many;
They are not far to seek;—
He giveth speech to any
Who in His name would speak.
All are His priests anointed,
All are His chosen race,
To speak the word appointed
In each and every place.

FLORENCE KIPER.

A high official in the city of Chicago is complaining that certain investigations under the auspices of the Citizens' Association are made in the interest of some of the aspirants for the Mayor's position rather than for the well-being of the city. The charge is a benign one. It is so hard to get aggressive opinions from officers once installed that it is wholesome to find at least the ante-election candidates for reform heroic in their investigations.

Mrs. Julia Ward Howe, under the weight of her ninety years, found strength and time last year to interview through the post the ministers and editors of the woman's suffrage states, asking whether the results of equal suffrage were good or bad. The figures, as given by the *Woman's Journal,* are as follows: 624 replies were received, of which sixty-two were unfavorable, forty-six in doubt, but 516 were favorable. Fuller details of this vote were given in the *Woman's Journal* for October 15, 1910. Let those who want to forge new arguments for or against woman's suffrage, consult this document.

Last Sunday, at the weekly convocation of the Labor Union hosts of Chicago, a preference was shown for Alderman Merriam as candidate for Mayor on the Republican ticket and for Carter Harrison as choice on the Democratic ticket. This seems to us a significent step. It will be a sad day for American politics when the laboring men undertake to organize themselves into a political party as distinguished from the other citizens of the country, who may be classified as non-labor, anti-labor or unlaboring classes. But the working men have interests and they have power, and when they express themselves heartily through the partisan machinery already extant, which, alas, is now too topheavy, we may look for a new center of gravity for the legislative and executive interests of the nation. There can be no denying the fact that, since the war, capital and vested interests have dictated much serious legislation and thereby wrought much harm to those who can never be wealthy, who are content to earn their living by the honest sweat of their brow and the legitimate activities of their brains. Let the working men assert their choice and there can be no doubt as to what forces will sway the destinies of the United States.

Seventy-five years is a short measure of time in the history of New England. Still shorter is the swing of the pendulum, comparatively speaking, in the history of the European world. But seventy-five years is a long time in the life of a Wisconsin Church, and the present Congregational Church of Green Bay, which has recently prefixed the name Union, celebrated its seventy-fifth anniversary on the 7th ult. with impressive exercises. The church was organized on Saturday, January 9, 1836, in the home of Mr. William Mitchell, by the Reverend Cutting Marsh of Stockbridge, and on the Sunday following, in the Military Hospital at Fort Howard, the first service was held. From that time to this, the story of the Congregational Church has been continuous. In later days it has broadened its foundation and prefixed the word Union to its title. In these later days two recognized Unitarian ministers have acceptably filled the pulpit. The Rev. Edwin A. Ralph, the present incumbent, is the sixteenth pastor, and his word, printed in another column, may well be taken not

only as indicative of his own attitude but of the slow tendency of Congregationalism everywhere towards that openness of faith and forward vision which will make the old schism that separated Congregationalism into Unitarian and Orthodox a thing of the past. Congregationalism finds permanent root in its democracy; the time is surely coming when the old schism will be healed and there will be again one fold and one spirit, and it is the business of every friend of religion to hasten the day.

The *Christian Life,* of London, for January 21, contains extended account of an addition to the Unitarian Church at Chatford, London, of a suite of rooms suitable for institutional work. The donor, Mr. Ronald G. Jones, is the son of a Liverpool merchant, and has inherited from his father a zeal for the Unitarian work. His equipping of a London Church with new instrumentalities for week-day activities and better direction of work for the training of the young and the reception of strangers is a significant straw indicating the trend of things. The institutional church is no longer a questionable freak of impulsive ministers, but it is the slowly forming necessity of the complex life of today. In these distractions and perversions, the confusion of small privileges and exclusive coteries under the guise of improvement and social clubs for men, women, old and young, differentiated with ever-increasing particularity of detail, calls for this larger home of a community where age line and sex lines and eventually creed and social lines shall be forgotten, and the splendid inclusiveness of the mother church be once more realized without the tyranny of ritual, the dogmatism of the creed, or the arrogant pretensions of the priest. Democracy is yet to find its fullest expression in the home of religion that is devoted to the work of religion for seven days in the week and all the waking hours of the day. The church will be a point from which radiate all available helps to the individual and to the community and towards which precipitate all the legitimate wants of the community as well as of the individual.

We have at hand five pamphlets from the press of Williams & Norgate, London, each representing a reprint from the Fifth Universal Congress for Free Christianity and Religious Progress held at Berlin last summer. The addresses are beautifully printed on good paper and with substantial paper covers, and four of them are advertised for sale at sixpence apiece. The last to be mentioned in this note contains 37 pages and is marked at one shilling. These papers all represent the mature thought of mature scholars on questions of profound interest to the lovers of truth and the servers of man in all countries and in all ages, as the following list of topics and lectures will amply indicate. "The Two-fold Gospel in the New Testament," by Adolf Harnack, D. D., Professor of Theology at Berlin; "A Survey of Liberal Religion in the United States," an address delivered by Rev. Thomas Slicer, M. A., Minister of All Souls Church, New York City; "What We Want, a Confession, no Programme," an address delivered by Professor Christof Schrempf, Lic. D., Stuttgart; "God and the Religions," an address by Dr. Heinrich Lhotzky, Ludwigschafen, on Lake Constance; and lastly, "Philosophy and Theology in the Nineteenth Century," an address delivered by August Dorner, D. D., Professor of Theology at the University of Konigsberg. We hope to return to some of these papers again and note them editorially. Meanwhile we will await the reappearance under an American imprint of these articles and others. The full report of the Fifth International Congress for Free Christianity and Religious Progress for 1910 is announced by this printing house for eight shillings net. Our English friends always succeed in shaming our American book-making art, and while the American edition will, we hope, have certain economic advantages, the London copy will have attractions of its own to the book-lover.

The age of saints is not gone, and those to whom vision is vouchsafed are not confined to the clerics of history. Billings R. Waldo was a plain business man of Rockford, Ill., one who through a long generation went in and out among his fellow citizens and was found daily at his task in the humble capacity of dealer in books, stationery, etc., but all this while he was a student of things profound, an interpreter of the best things in literature, an example of the holy life. And when his power to work failed him he faced death in the grim, inevitable form, such as comes through an incurable disease, for two or more years in weakness but in cheerfulness, knowing full well that to use his own word to the Editor of UNITY on a recent visit, "Sentence has been passed, but the day of execution has not been announced, so I await cheerfully the end, doing, getting what I can of good from day to day." Passing, he left behind him most definite instructions as to the final disposal of the earthly part. In these directions one sees clearly that he was a seer and a sage, as well as a saint. He forbade the formality of a service. There was to be no sermon, no flowers, no public announcement, no pageant. He wanted no crape on the door, no wearing of black, no emblems of mourning, for he said it should be a time of rejoicing. He selected the poems and the sentences from the great souls of the ages which he wished read at the home and by the grave, thus indicating his own attitude toward life and death,—the Twenty-third Psalm, Paul's great appeal in behalf of the things that are true, honest, pure and lovely, Bryant's "Water Fowl" and "Thana-

topsis," some lines from Scott's "Lady of the Lake," and his favorite poem, James Whitcomb Riley's

"I cannot say and I will not say
That he is dead. He is just away."

And at the grave Tennyson's "Crossing of the Bar" was to be read. In the passing of Mr. Waldo, UNITY has lost a continuous and persistent reader, the colored man an active and generous friend, the Church of the Christian Union a modest but tireless supporter, and Rockford's list of saintly men has been increased by another name, making a list which forms, even in this commercial age and aggressive time, the noblest asset of any city, hamlet or home.

Professor Haeckel's recent formal withdrawing from the organized Christianity of Germany was an act of manliness that must commend itself to the friend of honest thinking of all countries and all shades. He who believes that integrity is a fundamental element of religion and the most characteristic trait in the teaching of the Master will recognize that in this act the scientist has made a valuable contribution to the Christianity which he disclaimed. This professor has had his difficulty with the terminology of religion, but in Baroness von Suttner's Autobiography there is a letter from Professor Haeckel showing his intense sympathy with the Peace Movement and his righteous indignation against war. So, after all, the heretic becomes the prophet and sage of the faith. Not what he thinks but what he is must determine the Professor's relation to religion, as it is the ultimate test of every man's attitude towards the deep things of the soul.

Doctor Kohler, of Cincinnati, at the recent Council of the American Hebrew Congregations in New York, declared that there was no place for the Ghetto in America. In proportion as the Jew yields to the forces of civilization and Christianity recognizes the same forces, in that proportion will the old deep and permanent lines of demarcation disappear. Between Orthodox Judaism and Orthodox Christianity there is a chasm that is profound. They are irreconcilable. But between reformed Judaism and reformed Christianity, if the terms are to be used, the distinction is purely historical, traditional, and at best racial, and every student, both Jew and Christian, knows how uncertain and fanciful is the pride of blood or the conceit of descent. Extend the line far enough back and heredity promptly becomes confused, and the line of descent is lost in obscurity and confusion. In proportion as Judaism and Christianity yield themselves to the tuitions of science, experience, and that civilization which comes through friendly intercourse and neighborly exchange, will they find the old battle-ground changed into a play-ground, and the play-ground in due time will be converted into a tilled field, which both parties will be glad to cultivate in the interests of humanity. What is going on in the Judaic fringe of Christianity in America, may be going on in a slower way in the Mohammedan fringes of Christianity in Asia Minor today. There is growing a reformed Mohammedanism, a liberal and liberated Islam, and when Christianity will yield to the same forces and is ready to lay aside its dogma, its claim of exclusive favoritism with the Almighty, it will find that in Turkey, as here, battle-grounds change into play-grounds, and play-grounds in time change into the gardens, orchards and grain fields which bear the fruit necessary to the nourishment of humanity.

It is not safe to presume that all our readers will note the article in the February *Delineator* written by Judge Lindsey and George Creel on the influence on woman for good legislation in the State of Colorado. We will not even presume that all our readers will note the interesting extract from the same in the *Woman's Journal* for January 28, and we therfore make room in UNITY's columns for the long and significant list of splendid laws that have been enacted in this State since woman has been allowed to express herself at the polls and to influence the legislation at the State Capitol. It needs no argument to prove that the splendid list which appears on the new pages of the Statute Book of Colorado and which we copy below may be taken as an example of what is to be expected in other states when mothers and wives and daughters shall have a chance to bring to the law-making chambers the humaner instincts, the clearer vision, and the more domestic interests which women represent.

Laws establishing a state home for dependent children, three of the five members of the board to be women; making mothers joint guardians of their children with the fathers; raising the age for protection for girls to eighteen years; creating juvenile courts; making education compulsory for all children between the ages of eight and sixteen, except the ailing, those taught at homee, those over fourteen who have completed the eighth grade, those who support themselves, or whose parents need their help and support; establishing truant or parental schools; forbidding the insuring of the lives of children under ten; making it a criminal offense for parents o rother persons to contribute to the delinquency of children; forbidding children of sixteen or under to work more thna eight hours a day in any mill, factory or store or in any other occupation that may be deemed unhealthful; requiring that at least three of the six members of the Board of County Visitors be women; establishing a state industrial home for girls, three of the five members of the Board of Control to be women; including instruction concerning the humane treatment of animals in the public school course; providing that any person employing a child under fourteen in any mine, smelter, mill, factory or underground works, shall be punished by imprisonment in addition to fine; abolishing the binding out of industrial home girls until twenty-one, and providing for parole; forbidding prosecuting and arresting officers from collecting fees in cases against children; providing that at least two thousand dollars of the estate of a deceased parent shall be paid to the child before creditors' claims are satisfied.

These laws, directly concerned with the welfare of the child, are supplemented by the following safeguards thrown about motherhood, the home, and general sociological conditions.

Laws making father and mother joint heirs of deceased children; requiring joint signature of husband and wife to every chattel mortgage, sale of household goods used by the family,

or conveyance or mortgage of homestead; making it a misdemeanor to fail to support aged or infirm parents; providing that no woman shall work more than eight hours a day at labor requiring her to be on her feet; requiring one woman physician on the board of the insane asylum; providing for the care of the feeble-minded, for their free maintenance, and for the inspection of private eleemosynary institutions by the state board of charities; making the Colorado Humane Society a state bureau of child and animal protection; enforcing pure-food inspection in harmony with the national law; providing that foreign life or accident insurance companies, when sued, must pay the costs; establishing a state traveling library commission to consist of five women from the State Federation of Women's Clubs; and making it a criminal offense to fail, refuse or neglect to provide food, clothing, shelter and care in case of sickness of wife or minor child.

The woman voter has boldly and intelligently dealt with the "criminal problem," the "labor problem," and the "suffrage problem." Not only has the "indeterminate sentence" been written on the statute books, and probation laws of greatest latitude adopted, but women serving on the penitentiary and reform school boards have practically revolutionized the conduct of penal institutions in Colorado. Broken men are mended now, not further cowed and crushed. A state free employment bureau, with offices in all Colorado cities of more than twenty-five thousand, has worked wonders, and the bitter cry of the unemployed is less and less heard; and women have largely engineered the effective campaign in favor of direct legislation, and have been almost solidly behind the fight for the initiative and referendum, and direct primary, and the commission form of government.

"The Initiative and Referendum"

The Civic Federation of Chicago has arranged for an elaborate dinner to be held at the Hotel LaSalle next Saturday evening, February 4, at six o'clock, at $2.50 per plate, at which dinner, according to the invitation, "The Dangers of the Initiative and Referendum" are to be presented by able speakers. Three of these speakers are announced as follows: Professor J. Laurence Laughlin, head of the department of Political Economy, University of Chicago, Toastmaster; Frederick V. Holman, President of the State Bar Association and Regent of the State University of Oregon; Mr. John C. Richberg, President Illinois Commission on Uniform State Laws.

This invitation is accompanied by "A Warning," signed by sixteen out of the thirty-three names printed as officers and trustees of the Federation in the invitation. This warning sets forth almost hysterically the imminent danger to which the country is exposed by this movement toward direct legislation. It suggests the danger of–

A scheme of government wholly untried in any community comparable to our own in the size, the character, or the environment of its populations. Such a step ought not to be taken without scrutinizing most carefully both sides of the matter. Thus far affirmative arguments alone have been heard. These have been carried the length and breadth of the state, and the burden of them has been that the Initiative and Referendum would provide an effectual check on legislative corruption. After careful consideration, however, not only of theories, but of facts only recently obtainable concerning the practical working of the Initiative in states where conditions have been most favorable to the experiment (notably Oregon and South Dakota), the Trustees of the Civic Federation of Chicago have reached the conclusion from first-hand testimony that the most apparent change in the moral tone of the State Legislatures affected has been a lessening of responsibility; and that out of the new system have grown new abuses, including cumbersome ballots, legislation along ill-considered lines, carried by minorities and swayed by politics, prejudices and local jealousies. We feel strongly, therefore, that the change as proposed (while well-intended) is fraught with grave danger for our community. If it is enacted we foresee that measures loosely or even viciously drawn will be placed upon the ballot by persons officially irresponsible. We foresee the "boss-controlled" minorities of our great urban centers holding the balance of power in legislative matters, the public having no chance to fix responsibility and no one to punish by defeating him for office. Holding these views, we feel it our duty to lay the facts on which they are based before the members of the Civic Federation of Chicago and the public generally, and to urge the heretofore neglected negative of the case for purposes of education and enlightenment and in order that our state may not be plunged headlong into a situation the errors and dangers of which otherwise might not be discovered until too late.

We are not at present well informed of the membership which constitutes the Civic Federation of Chicago, though the Senior Editor of UNITY has taken a lively interest in its work from the beginning, has from time to time co-operated with its committees, and is at the present time a member of one of the active committees. So far as he has a right to speak from the inside of the organization, and in full right as Editor, he respectfully enters his protest against this committing without debate the Civic Federation of Chicago to what seems a surprising reactionary movement. Certainly the personnel of those all over the country who are looking for relief from some of the humiliations for which we are now suffering as municipalities, state and nation, and in view of the fact that at the last fall election the people of Illinois spoke in no uncertain sound in the interest of this reform legislation, it would seem that a body with the pretensions of the Civic Federation ought to treat the matter with at least the courtesy of an open debate. At the last fall election, out of 226,709 votes cast by the voters of Illinois, all but 59,429 voted in favor of such revision of the Constitution as would permit of direct legislation.

This "warning" seems especially surprising at the present time when there is so much evidence at hand that existing methods have sunk Chicago, Illinois, and the nation into political irregularities which, under existing conditions, they are apparently utterly incapable of removing or ameliorating.

It seems to us that the Civic Federation is the last body that ought to be oblivious to the unquestioned fact that the legislative and administrative powers of said city, state and nation have for a long time been unduly influenced and repeatedly debauched in the interest of specially organized capital and the personal and partisan ambitions of self-seeking political leaders.

It is to correct these abuses, to try to democratize our democracy, that these movements in the direction of direct legislation have been fostered by so many specialized students of government, as well as by a growing multitude of honest, intelligent and long-suffering citizens. Doubtless this, like all other new movements, has its danger. The first attempts must necessarily be crude; certain dangers and abuses

must be provided against, but in the face of manifest wrenching from the more worthy elements of society the power of expressing their wishes in legislative departments of city, state and nation, and the precipitating of these functions into the hands of the less worthy elements of society, any movements looking toward a correction of these evils ought to receive at the hands of the Civic Federation at least respectful consideration, prolonged study and frank discussion.

If the pronunciamento of the above sixteen trustees of the Civic Federation is to represent the closed attitude of this body on this subject, certainly the present writer and many others who have had large sympathy with its work have no further place within its ranks.

We are not unmindful of the good work already done or disrespectful to the worthy and eminent citizens represented on its board of trustees, but we cannot but enter an earnest protest against what seems a surprising, if not an unwarranted, assumption on the part of these gentlemen to speak for the body which has the claims to public confidence enjoyed by the Civic Federation.

The editor of UNITY believes that he represents in this protest a large and growing class of people who have expressed themselves in no unmistakable way in Illinois and elsewhere in favor of this high experiment, which is to be tried and corrected by trial and not to be refused or dismissed in the face of the high demands of the people.

Turtle Theology

I have a bunch of tracts (sent to me anonymously), but I suppose in response to a note in UNITY. The burden of these placards is to prove the immortality of man in misery. One of them tells us, "But the old Hell remains. It burns just now in all its fury. God has said it and Christ revealed it. It remains the prison of the lost, the doom of the ungodly, the place where God's abiding wrath is burning, where Christless souls are suffering, where grace despisers are bewailing their folly, and that forever and forever. Reader, flee from this Hell of woe to Jesus. To neglect his salvation is to ensure your damnation in Hell." There is a lot more of this sort of stuff, winding up with this question, "Are we to believe God or men?" I should say in reply, Both of them, but not all of them—certainly God in preference to this tract.

I have been out this morning talking with God under the orange trees, where a lot of negroes were picking the fruit and boxing it for shipment. So far as I could hear, God was talking common sense and business; and the darkies were doing pretty much of the same thing. I looked up into the blue morning sky through the pines and I heard not a word of this damnation business. And it is getting more and more so. As I get older I find a God of love and duty and obligation. I find a few crass interpreters of Nature who cannot see anything that is good or sweet, and a lot of self-assertive interpreters of Jesus, who turn him into a vulgar lord of cruelty and tyranny. I do not feel under the slightest obligation to believe these interpreters.

Now what shall I do with these creeds? I will tell you what I did; I pasted them on the shell of a big gopher turtle, and let him run down his hole into the turtle underworld. He is there now, preaching it to astounded companions, who rarely ever see sunlight and violets and brooks, or hear the birds sing. I imagine the preacher apologizes by saying: Dear brothers and sisters! I cannot help this dirty business, but I do not believe a word of it.

I imagine the poor fellow is mortally ashamed of carrying the lies about; perhaps I ought to be ashamed for making him do it. I am more ashamed of a man who spends his life, a life in the bright sunshine and glorious starlight of this world, blackguarding the Infinite Father, whether in the pulpit or out of it. It ought to be instilled like mother's milk, in every child's life, that he is born into the homeland of one who is infinitely good and infinitely kind; that Hell is that deep accursedness that cannot see the good or believe the noble, but preaches damnation and brutality, as the chief business of him who inspired the Golden Rule, and the Sermon on the Mount, and the Parable of the Good Samaritan. Curious, isn't it, that this sort of blind-as-bats creatures undertake to decide on the great problems of life, and to assign Emerson and Parker and that sort to eternal misery, while their little selves become the pets of God?

E. P. POWELL.

THE COMMON THINGS

I marvel more at just the common things,
The common toil and majesty of men
Dethroned of kingship, than I do at kings.
The glorious smile that plays its path again
Over the tear-wet face of one sweet child,
Is more divine. The energy I find
Bred in the compost of the undefiled
Is greater than restoring of the blind.

Out of the common days whose skies burn blue;
Over the common nights whose stars reveal
Such wondrous distances to me and you;
Out of the daily loves I know and feel
Comes a sweet recognition of God's plan
To soothe the turbulence and bitter fear
Which sometimes smothers my regard for man
And devastates the solace of a tear.

A single sunset sky whose colors burn
Above these dark-lined groves and homes of ours
Each twilight hour, causes my soul to turn
Toward Infinity with an unerring power,
Stirring life's far infinitudes of prayer
As island worlds are compassed by a sea.
These common things about us everywhere
Are nothing less than miracle to me.

Humboldt, Ia., Oct. 28, 1910. HARRIET LAKE-BURCH.

LOFTIER GOOD

O hungering earth, in these aspiring years
Which build new faith like blossoms from the sod,
Still seeking higher heaven and higher God,—
What mightier hopes are thine, transforming fears!
What vaster sight! No cause for grief or tears,
But loftier good than any when men trod
With fixed stern faces fearing threatening rod,—
Since now a manlier onset charms our ears:
High onset for the Truth whate'er it be!
For only in the Truth can rest be found,
Or Brotherhood, or knowledge of The Way.
Rejoice, O world, long drugged with fantasy!
Through Truth shall every ill at last be bound,
And good increasingly hold earth in sway.

JAMES. H. WEST.

THE PULPIT

The High Calling of Liberal Religion

A Sermon by Edwin A. Ralph, Pastor of Union Congregational Church of Green Bay, Wisconsin

"For freedom did Christ set us free." Gal. 5:1.

We are to think together about the "High Calling of Liberal Religion." And I wish, at the outset, to make my case clear. We are not discussing liberal theology. Liberal theology is concerned with the construction of doctrines, the framing of interpretations of religion that agree with the scientific conclusions of the day. It has no more to do with liberal religion than modern botany has to do with a thriving flowering plant. We are not discussing religious liberals. Religious liberals are men and women of a religious frame of mind who accept and promote a so-called liberal interpretation of religion, which indeed may be very narrow, but which passes in the popular mind as liberal, so long as it is not old. We shall aim, also, to steer clear of false conceptions of liberal religion. To some people, liberal religion means freedom from all religious expressions to which humanity has devotedly held; it means the surrender of settled beliefs and the substitution therefore of an ethical system in which there is no leading life, no thorough-going fellowship with God, no comradeship with Jesus. I cannot convince myself that this is a correct interpretation of liberal religion. While it passes in many quarters for such, it is not the type of liberal religion with which we are now concerned.

Liberal religion is a positive religion. The word liberal suggests character and worth. When we speak of a liberal education, we mean one that generously meets the needs of our day. When we speak of a liberal government, we mean one that ministers adequately and generously to the growing needs of the people. So when we speak of liberal religion, we mean a religion of large powers and generous ministries. Liberal religion is broad in its scope and not narrow in its outlook. It is generous in its provisions and not restricted in its ministries. It is a religion of good intent, great convictions, stirring invitations, rich promises. It is a religion of genuineness, wholesomeness, uplifting power, righteousness and love. It is not a religion of emptiness, but a religion of fulness. It is not a religion of discord, but a religion of concord. It is not a religion of lifeless ethics, but a religion of God-filled living. It is a deep well of life. It is the glad sunshine of God. This is liberal religion. And this religion of generosity and freedom and character has a great mission, a definite aim, a high calling.

First of all, the task of liberal religion, its high calling, is to be constructive.

The aim of a religion of liberality and freedom is always to build up. The great mistake in recent years has been the wholly unwarranted interpretations of religion that have been allowed to pass muster, the uncalled for, aye, the unscientific extremes to which some men, in their zeal, have gone. The word liberal has been grossly misused; whatever was not in accordance with accepted conclusions was given the designation "liberal." Some of the narrowest interpretations of religion are styled "liberal" because they are not orthodox. Some people are so "liberal" that they are painfully narrow in their outlook; not believing in the creed of their fathers, they have not summoned strength to the formation of a definite statement of their own religion. Some churches that carry the name "liberal" stand for so much that is negative that they make no positive impression whatever. It has become the fashion to apply the word "liberal" to all the "New Thought" societies that spring into being, regardless of the breadth and depth of their religious message. Paul's great call to men to stand fast in the freedom of Christ is interpreted by many men as license to get along without him.

I believe firmly in liberal religion, in the necessity of interpreting religion in the terms of our own age, in the absolute reliability of truth, but I believe also that it is high time to insist that liberal religion is not a religion of negations, but a religion of character, filled with the life of God, graced by the life of Jesus; that its object is to uplift men, to increase their sympathies, to enrich their devotions, to increase their usefulness. The horse has been let loose; he has run the streets freely, going whither he wished; it is now time to overtake him and harness him and make him go whither the work demands.

We are face to face in this country with a tremendous task, namely, to build a liberal religion on our broad foundations in the terms of our own age, and yet to make it full of life and gladness and righteousness and power. And this is not an impossible task. It will require much thought, large faith, wide vision, genuine living, but it will give us a religion that will be worth while, an understanding of God that will make him the oft-sought Father, an appreciation of Jesus that will make him the loved Friend and constant Companion, a valuation of human life that will raise the standard of human living to the divine, increase the emphasis upon life's virtues, upbuild the human love for faith and prayer. Liberal religion is a religion that gets somewhere, that ministers definitely to men's needs and brightens wonderfully their visions; that leads them into the green pastures and beside the still waters; that leads them away from their sinning into ways of honor; that leads them out of their darkness into the light; that lifts them out of their dungeons and sets them free; that shames them of their small ways and petty ideas and makes them long for large thoughts and noble enterprises. Liberal religion is not the stairway that leads down into the valley, it is the ladder that reaches to the heights; it is not a force that tears things to pieces, but that builds broken fragments into a complete whole; it is not a call that summons men out upon the tossing waves only to find no Pilot; it is the great call that summons the children of earth, whatever their name or sign, to enter into joyous fellowship with the Father of all hearts.

Liberal religion is a positive force that makes for the upbuilding of men. It contends for the spiritual freedom that Jesus brought; it teaches great truths; it sanctions noble feelings; it awakens new loves; it burns into life new convictions; it outlines life's highway; it leads to the realm of truth. Its liberality is determined by its graciousness, its freedom to serve, its generous ministries; it is the liberality of the warm sunshine, the liberality of the water-laden clouds, the liberality of the fertile soil, the liberality of the ever-flowing fountain. Liberalism in religion is not denying important things; it is affirming great truths that

free men from small ideas and little ways; it is interpreting life in large ways that make men eager for the divine life; it is pushing back the curtains and giving new glimpses of a real God and a real life.

To build the foundation for a real faith, to rear the structure of a possible great life, to lead men into the vast temple of God, where there is truth and strength and freedom and joy and love and peace,—this is the constructive task, this is the high calling of the religion that may properly be called liberal.

And when this task is performed, two other tasks are at hand: to make men conscious of God and to bring them into his presence; to make the religious life a real and a great life.

1. To establish in men's minds the certainty of a great God in whose presence they live.

Religion begins with God. It is hardly reasonable to assume that we shall outgrow him, or that we excel in intellectual strength when we reduce him to an abstraction. Either we have a God of whom we think in personal terms as the Intelligence that guides the world, as the Moral Force that develops the moral world, as the Great Heart that fills life with love and joy, as the Father who knows and loves his people, or we have no intelligible conception of him whatever. The certainty of God underlies all the forms of our human life; without him we have no foundation. Take him out of the world's thought and conduct and you tear life to shreds,—it is pulling the binding threads out of the net-work of life. Give no God to the future ages, and you send men out upon unknown seas with neither chart nor compass. Life on any vast scale without God is unthinkable.

It is the sober task of liberal religion to make this world sure of its God and intimately acquainted with him. This is the ministry that the human world needs. A barren religion may have no God. A hide-bound religion may be unable to open the gates of the Kingdom, but a religion of grace and freedom and character has a God, and it must make him real.

I am not contending for the God of ancient or medieval description, but for the God whom Jesus knew, for the God of truth and character, for the God of infinite worth, whom only the coming ages will know. I am contending for the certainty of a God who can lift and bless and ennoble men and inspire them to do great deeds. I am contending for the certainty of a God of great force who rules the world with a mighty hand, a God of infinite grace and tenderness who comes to men in their hours of pain and sorrow, who paints the flower in all its beauty, who whispers in the soft winds that calm our troubled spirits, who listens to the earnest prayer of the little child who falls asleep saying, "Now I lay me down to sleep." Human life is crying out for God today. Augustine spoke the universal language of the human heart when he said that our human souls are restless until they find themselves in God. Whatever our liberal religion is, it must be filled with the life of God and be able to convince men that they are living in his presence. It must not make shipwreck of humanity's faith, it must refine it, correct it, lift it, satisfy it. It must not make light of humanity's love, it must purge it of dross and direct it in right channels. How significant are these words of Professor Foster: "The genius of religion is forever revealed in the sovereign words, The Eternal God is thy dwelling place, and underneath are the everlasting arms. In such a time as ours we need above all else to find God; not the God of comfortable Sunday meditations, who is often only an esthetic God; not a thought God, or a sentiment God, who does not rule life, but the God of reality on whom we can build our lives in bitter earnestness."

2. To free the religious life from its narrow ways and make it genuine and grand.

Paul wrote a tempestuous letter to his Galatian friends, insisting that the religious life is no two-by-four Judaism, but a grand free life, broad in its outlook and spiritual in its character. He believed that Jesus raised the religious life to that high level with the intention of keeping it there.

The religious life has been cheapened in recent years. We have became so "liberal" that being religious has become a matter of little importance. Men once strong in their devotion and keen in their interest in religious matters have suffered their devotion to perish and their interest to lag. The habit of prayer has been lost by many, the custom of worship has been set aside, and the sense of fellowship with God has been dulled. The religious life is looked upon with considerable pity by many men who boast of their independence of religion. And all this is laid at the door of liberal religion. I believe that the responsibility for this condition is more properly laid at two other doors: the one that of the orthodox church that worships the findings of yesterday and knows nothing of the spirit of today, the other that of a false sort of liberalism that spends its energies in denying old doctrines instead of constructing positive new and better statements of truth.

The task of today is to exalt the religious life and make it a real power, to make men sure of the worth of prayer, sure of the worth of faith, sure of the worth of worship. Religion is a great part of human life. It is no amendment to life; it is the underlying principle of our human constitution. Sane religious devotion is a grand thing. A reasonable faith is a grand thing. A dignified worship is a grand thing. Men are the losers when they have no faith, when they have no devotion that leads them to worship. "I have in my heart a little plant called reverence. I go to church to have it watered," said Oliver Wendell Holmes. This is saying that the religious element is a constituent part of life. Theodore Parker once said, "No man is complete without the culture of the religious element; no high faculty perfect without help from that. I see great naturalists without it, great politicians, great artists; not great men." "Not great men!" How long before we shall all see with Theodore Parker that greatness in life is primarily a greatness of manhood and that in the making of that greatness the conscious fellowship with God is of first importance?

The liberal religion of our day must lift humanity to this high ground; it must make the religious life so rich, so grand, so true, so vital, that men will be restless without its help. Unless our liberal religion can do this it is not broad enough nor vital enough for this day.

The liberal man is tempted to content himself with the differentiation of his faith from that of orthodox believers. The freer way of thinking is a great joy. The nobler thought of God and life is a great inspiration. It is easy to rest satisfied with one's higher way and let the multitudes come along at their own slow rate. But this is to refuse obedience to the loud call

of this age. The liberal man is called upon by the times to take the field and work along positive lines giving men the heart of the truer faith, opening their eyes to the grander vision, bringing them nearer to the greater God. He must proclaim his message with all the boldness of the prophets of old and the clearness and positiveness of the thinker of today.

The times are calling, not for the theological quibbler of the liberal brand but for the religious leader of the liberal faith, not for men who are able to tear false faiths to pieces when necessary but for those who are equally able to make religion worth while. The great prophets of liberal religion have been men of this character. They scorned small ways of thinking and inhuman conceptions of God and life, but they were great deligious personalities, who heralded positively a distinctively religious message. We need such prophets today, men who can make religion real, who can make religion moral, who can make religion powerful, who can make religion God-filled. Across the centuries there comes to us the message of Paul: Jesus made religion free, but vital; keep it vital.

Relish for One's Adversaries

A Sermon by Quincy L. Dowd, of Roscoe, Ill.

But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.—First Corinthians 16:8-9.

Again and again we go to Paul, both as man and minister, that he may give us religious ideas and set us on right practice. He helps us because he so often tells about *himself*. We follow him from place to place, see the peculiar difficulties he faced, enter into his personal thoughts and reasons when deciding some hard matter of duty and usefulness. He even lets us know about his "adversaries," how they treated him badly, and his way of meeting their attacks. He once writes of his "fighting with beasts at Ephesus;" he goes over the dreadful story of hair-breadth escapes connected with his active, traveling ministry: e. g., in labors excessive, in prison often, in stripes, or beatings, above measure, in deaths oft. Five times scourged by the Jews; thrice beaten with rods by Roman lictors; once stoned; three times in shipwreck, spending a whole day and night barely afloat, and so on. "Besides those things which are without, i. e., hardships and hunger, there is that which presseth upon me daily, anxiety for all the churches."

No wonder that Christians continually turn to Paul with interest as the man who has been through the "good fight," the one whose religious experience, full of all variety of struggle and adventure, and beset by every kind of obstacle and foe, enables him to give counsel and to inspire our courage.

It is not necessary to claim that *our own* apostle, being the one who has God's gospel for *us* non-Jewish peoples, offers the single personal type of religion as a life lived in the Spirit, so having authority and entirely human. We remember his brother-apostles as also religious men, each with his somewhat peculiar form of Christian thought and modes of expressing the gospel type of faith and feeling. We go to John, to Peter, to James, and they, too, offer us worthy, helpful suggestions about what to believe and how to act and live. But none other than Paul has contributed so much from his own complete testing of the power of Christ to rescue and to redeem a despairing, lost soul. The fact is, friends, all men in the world have essentially the same problem of life and salvation to deal with and make what we can of. Our *religious* problem is just the *life*-problem itself. This problem is at least two-fold, viz., that of the world as it is, in which we live and must act a part: and that of our own *self* mixed up in this,— as Paul calls it,—"present evil world." Thus the life-problem becomes united into one, being this—shall I agree with *this* world as it is, shall I combine with it, and lose myself in it so as to share its ultimate doom, or shall I somehow extricate myself from "this evil world" and its fate? If so, how? Here is the simple question up to every soul of man. It doesn't matter whether a man is a church-member or not; whether a Jew or a Christian in race and faith; whether a Hindu or a Hottentot. Man, as man, finds himself set in the world to make what he can, or will, of his life in it. If the world worsts him, he is undone. If he conquers the world, he is a victor indeed. If he is in straits betwixt the two, and neither gives himself up entirely to world-control and servitude nor quite gets the command himself thus to know himself triumphant over this world, then he has a big problem always on his hands, always causing unrest and uncertainty as to the issue. The secret of salvation is never his while he remains half-fettered, half-free, if such a state is possible. There was a time when young Saul of Tarsus, whom we know as Paul, was in just this predicament. He fought the world-powers without and within; he struggled to be religious and to gain righteousness before God; but it was a losing contest. Being half-bound and half-free, his anguished cry was, O wretched man that I am, who shall deliver me from the body of this death, i. e., untie me from a religious corpse I seem to myself to be dragging around, my soul ever longing to escape it?" At length, O happy day! this self-tortured man could sing out, "I thank God, my entire freedom is gained through our Lord Jesus Christ." Thousands upon thousands of people felt the same as Paul in his day. And vast multitudes now are in a like plight, knowing themselves in the thick of evil here in the world, feeling some of the moral corruption in themselves, conscious that if they do not struggle against the evil, it is all up with their case, yet always painfully conscious that even when they struggle the hardest against sin and guilt, they are not making a definite and final success of their moral endeavors.

If anyone imagines that Paul's religious problem as well as my attempt at interpreting it, is all very fanciful; if you think there is no such tremendous interest in religious things; if men seem to you to take the world as it is and to be pretty well satisfied with it; if you think all's well with the world, and are content to leave God in his heaven; if it is easy for you to feel no anxiety for the future, nor ask bothersome questions about the present; still, so dull and heavy a state of mind, so irreligious a view of the soul and its Universe, has no charter of rights to save it. The consensus of the greatest souls and profoundest thinkers and most gracious helpers of mankind is against you. Today's passivity and spiritual stupor smothering religious claims on your life is no guarantee against the day of awakening in your mind. By God's grace and call you shall rub your eyes, questioning "What

sort of world am I in? What kind of man am I for this world or any other? What mean all these fightings of evil and wrong against the good? Whence shall peace come? Whose is the kingdom of justice and love? Where do I find myself, or where shall I be found, when ultimate sides are taken and souls go each his own way? You may think I've gotten a long way from Paul's simple piece of news which he wrote to his people at Corinth, telling them of his plan to stop at Ephesus until March or April, giving as his reason that "a great door was opened" unto him to do good gospel-work in that big, wicked city, and feeling all the more inclined to remain there because he had "many adversaries." It is this last fact—"the many adversaries" strong and quick to oppose religion and Christian precepts, which gives point and direction to my sermon this morning. One learns from Paul to take account of these two strange and contradictory conditions in whatever service he enters: First, that God opens unto us "great doors and effectual" in a certain place, therefore it is just the place for us! We enjoy it; we feel that it is a fine chance to be efficient and to do good; nothing can tempt us to abandon our "open great door," though some other place wants us and holds out inducements of larger results or larger pay. On the other hand, this very loyalty of the "great door standing open" here and now enabling us to act our Christian part, at the same time harbors a lot of foes to dog us, to spring on us, to undermine our efforts. What shall we think of the "many adversaries?" Hadn't we better run away? Wouldn't it be wise and prudent to take chance to go elsewhere and begin work where there are no opposers, but where all will be friendly? Not at all. Contrariwise, the very place to stay and stick is where the "adversaries" are. The problem of evil is not solved either by retreat from it, or surrender to it, but by facing and fighting it in the Lord's name and strength. On this effective religious principle Adoniram Judson and his heroic wife staid on in Burmah for sixteen years, he much of the time in prison, she cooking his food and visiting him daily. You all know how it is that I try to represent to you *religion* and *life* as one and the same thing, one and the same *interest*. They are not separate realities just touching the one on the other outwardly, but religion is *in* and *of* life, and life is the essence of religion.

The other night I was in the company of about four hundred men at Rockford. I observed that they all were intently interested. The ceremony going on was essentially a religious one. Serious, living duties and pledges were holding men's rapt attention. This fact was what most of all made me both thoughtful and glad, but also held me wondering. A few years ago I was spending a Sunday at Mayence on the Rhine. Being out on a morning stroll I saw a German regiment marching up street to a large church and, under command of its officers, filing into their places and filling that regimental church. I was allowed to enter and found a place among the soldiers in the gallery. To a sympathetic religious mind it offered about the saddest sight one could behold. I saw the robed minister in the pulpit speaking to an audience showing the most marked inattention and intentional lack of interest throughout the sermon and service. Only one soldier did I see who paid any heed to the preacher, and his was a quizzical, if not unfriendly, listening. Judged by such a scene it would appear that religion had not a thread of human worth to cover its bareness. On another occasion I was at a preaching service in St. Giles, Edinburgh. A Scottish regiment in kilts marched in from the Castle for this service. In this instance I was struck by the manifest reverence of both men and officers. The great, stalwart fellows had their hymnals in hand and heartily joined in the inspiring worship. Judging by this scene the conviction would be strengthened that religion is a living force in man's soul, be he soldier or citizen.

Friends, do you know that earnest students of humanity and of religion are dubious and nonplussed at present-day symptoms among the people which show a decay of religion? I need not go to the reasons they assign why the modern tendency is to find religion a gone-by affair. Too many men count religion useless for men today. To them it is wanting in interest, having little if any service to render in modern industrial and practical workings. One has only to look around a farming region such as ours or examine our village life and folk, to know that religion is neglected. Our churches get slight regard and support. We see that family piety and religious training of children fail outright. I am not one to blink the facts. I do not profess to know the exact reasons for our present state religiously, but I *do* know that it is not just a local complaint. Much the same condition exists wherever Christianity exists. Does the situation alarm me? Do I imagine that the day of religion is past and gone forever? Do I admit that man has gradually, or suddenly, become a being so radically different that he is now non-religious? That he can subsist and survive just as well without religion as with it? Far from it. A person may be irreligious, but I doubt his being able to be non-religious. My deepest conviction is that the deep sub-soil of man's nature is spiritual, is moral, is religious. The mind is so constituted, and the varied experiences of a human life, the evil with the good, are of such a nature that man is led or compelled to a sincere religious view of himself and of his profound interests and prospects. Owing to these fundamental soul facts and to the compulsions of the world-experience we human beings go through, I am of the belief that men of our age are preparing for one of the most wide-spread, thoroughgoing upheavals and readjustments of mind and life in regard to religion that old Earth has ever known. Still, it will be *individual* in its appeals as well as *communal* in its blessed results. First of all this question must come home to every genuine Christian: What is my *interest* in religion? What has religion *for* me, and *in* me? Are religion's values inestimable or only sufficient to hold me feebly and intermittently? Does religion rate as the *first* concern with me, or is it at best a *secondary* concern?

I shall conclude with a few particulars bearing on a life-religion showing how, to use Paul's words, there is an open "great door and effectual" offered unto it in our day; and we are to take heart and to stay by the work of religion because there are "many adversaries." (1) We should consider the early simplicity of *life*, therefore of religion. Life along with religion is at first natural and simple. It is with the child a clear, open going-ahead, though parents make it so for us. Of course some momentary pains afflict life in childhood. There are accidents, disappointments, outcries, a gush of tears, spasms of rage; but these troubles pass like thunder-storms in winter, or a tumble on the stair or ice. (2) Later life becomes a growing *problem*. Religion, too, gets to be a doubt of big size. For adolescent and adult alike it is a Progress of Pilgrim

nowadays. The City of Destruction is reproduced all over America. Whoever tries to escape meets his slough, his hill of difficulty, his arbor of sleep, off his guard. Then follow fights to the death with Apollyon, the passage through the dark valley, and at the last an attempted crossing of the deep, rushing river of death. No amount of modern knowledge and new culture enable one to get around these adventures on life's way.

But more and worse than all else the soul learns its own moral discontent with the present world. It was not ever so. Time was when we were strangers to discontent. We thought pretty well of ourselves. We fancied other people to be what they seemed to be, fair and true. The world itself, its business and its pleasures, looked honest and innocent. But this high sense of character and moral ideas belonging to youth begin to face disillusionment at sight of the actual ways and evil temper of business, society, government, and (under observation, too) of doings equally bad and immoral in church circles. Do you question now what Paul said of the "many adversaries" which kept him at his post in Ephesus? (3) However, it never does to form fixed judgment on man or on his life at any single stage of his progress. Life and religion together get to know with absolute confidence the necessity of an entirely new order arising in man and in society, also in church—the Order of Spiritual Life, as Professor Rudolf Eucken of Jena terms it in his Christianity and the New Idealism. This new Order of thinking and living wrought into man's nature—of what sort is it? Does it see the world-life around us so bad and hopeless that there must be a destruction of this world, yes, and of *existence* itself? The entire Hindu and Buddhist millions so regard it. They are very *religious,* but it is the religion of negation and destruction, life being an illusion and a cure, so that extinction is man's salvation.

The Christian new Order is the very opposite of this. The mass of Christian religious experience is rich in individual revolutions and re-creations of the new Order. Only recently an article appeared in *The Century Magazine* giving the personal testimony of a man far spent in sin and vice. He describes his conversion in terms of miracle, because all the things which in his vileness he had come to love, he now hates; and all the fine, pure things he had fallen so low as to hate, he now loves. The old, bad passions of a man are not so much subdued as they are obliterated. He is, to use Paul's expression, "a new creation: old things are passed away; lo, all things are become new in his living soul.

Lately a missionary teacher was teaching a class of Chinese women about the real love of God, that he loves even the sinful, that he sent his beloved Son among men to teach, heal, comfort and forgive as many as will receive his grace and help. One old woman, as she listened, turned and nudged her neighbors sitting beside her, and said, "Haven't I often told you that there *ought* to be a God just like that?"

How to Lessen Murder

To the Editor of *The Herald*:

Your excellent editorial on "Control of Deadly Weapons," following your publication of District Attorney Pelletier's impressive appeal for a new law against the reckless sale of firearms, deserves public thanks. It is high time that our zeal for conservatism was turned toward conserving human life. Every year about four times as many citizens are murdered as were killed by bullets in Cuba and the Philippines. The Hon. Andrew D. White has recently shown that out of every million citizens here 129 are annually murdered, while in Canada the number averages only 3 per million; 16 per million is a high average in European countries. Any foolish boy or wild fanatic or criminal may here walk into a hardware store and buy an instrument which renders him a menace to society.

Judging by the headlines in American papers one must believe that we are far more concerned about the insult to our flag in Mexican riots than about the Choctaw performance within our borders committed by white American citizens, which with previous burnings at the stake has made us a by-word among nations and smirched our national honor. It is astounding to read the dispatch from Austin, Tex., Nov. 11, some days after this hideous orgy of vengeance: "Thus far the state authorities have not been officially requested to take any step looking into an investigation of the lynching of a Mexican at Rock Springs, Tex., which has caused a serious outbreak in Mexico City. Acting Adjutant-General Phelps, however, says that his department is ready to institute an investigation as soon as a request is made." Is there a Christian nation in the world where such gross apathy could be shown and state authorities wait for a request before attempting to bring to justice men who commit deeds of more than bestial ferocity?

It is this holding of human life so cheap that permits the reckless freedom in purchase of firearms. A bill to control the sale of firearms will probably be presented at Albany this winter. Some weeks ago I urged our Massachusetts Civic League to present one to our Massachusetts Legislature. The double murder at our court house, due to our laxity in permitting any one to buy small firearms, should arouse such public sentiment as should compel the legislature to take action this winter. Every pistol and revolver should be numbered, and every purchaser compelled to give photograph, finger print and his reason for purchase, and should be investigated by the police before being allowed to purchase.

After due notice, posted in various languages, all who now own such weapons should be compelled to bring them to police headquarters and submit to similar investigation and registration under heavy penalties if found delinquent. If necessary, at time of the annual house-to-house canvass for registered voters, official inquiry could be made whether any inmate of the house had firearms and the head of the house held responsible for a correct answer. In this way, or some better one that may be suggested, it would seem as if a large amount of crime might be prevented even though purchases without investigation might still be made in neighboring states. Where Massachusetts led, other states would be sure to follow. Eventually all manufacture and sale of weapons that can be concealed and are designed only for man killing should be in the hands of the government. When we become a civilized people this will come to pass. Meanwhile, let the public cry aloud to its Governor-elect and its new legislature to save us from the fury of fools, fanatiicis and criminals.

—*Lucia Ames Mead, in the Boston Transcript.*

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

The imposition of the Modernist oath is beginning to cause trouble in European Roman Catholic circles. Here in America, as a well-informed friend suggests, ninety per cent of the Catholic clergy have no more knowledge of what Modernism is than they have of the Choctaw language. In Germany, however, and in France, it is an issue of real importance. In Munich four theological professors have withdrawn from all pastoral functions rather than subscribe their names. They occupy the chairs of Church History, Canonical Law, and Exegetics in the University of Munich. They are the Doctors Knoepfler, Gietal, Goettsberger and the lecturer on Theological Ethics, Dr. Walters. The court preacher, Dr. Heldwein, has resigned altogether from the Roman Catholic Church in order to accept an Old Catholic professorship in the University of Bonn.

In Cologne the Archbishop Fischer, and other prominent clergy, have made representations to Rome. It would seem as if a serious division had taken place between the ultramontane and liberal elements in the Church. In Italy the agitation is intense against making the Church "a mere sect," as one has expressively called the present policy of the Vatican. In the midst of its seeming triumph there is awakening a determined opposition all along the line to the anti-modernist legislation. Pius X. is held to be a calamity to the true interests of the Church which must for the present be borne with patience, while he endures. "The church which overcame an Alexander VI. will also outlive a Pius X.," so declare the oppressed liberal Catholics in Italy and Germany—and wait.

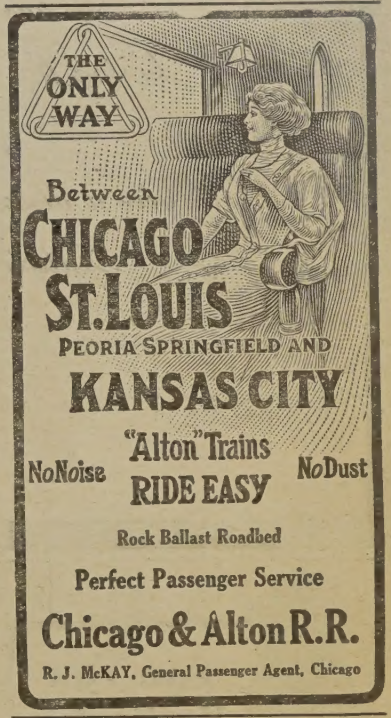
The New York Nation says:

"Another hint of the flexible wisdom of Papal policy appears in the reports from Germany that the new "oath against modernism" is not to be strictly exacted of German Catholic priests, particularly not of professors in Catholic universities. A good deal of importance is attached to a reference to the matter in a pastoral letter issued by Cardinal Fischer of Cologne, on the eve of his departure for Rome. Touching upon the recent Vatican decrees, he urged the faithful not to be in any way disturbed by rumors on that subject, declaring that "the Holy Father has given to the German bishops certain plenary powers corresponding to our actual situation." This is interpreted to mean that no rigorous measures will be urged in Germany, though they may be in Austria and Italy, to compel priests and professors to take the special oath against "modernism." A well-informed writer in the "Frankfurter Zeitung" declares that the Catholic faculties generally maintain that a professor may be, indeed, absolutely bound in matters of dogma, but that, scientifically, he must be free to investigate."

Le Protestant, of Paris, discusses a recent dispensation of Pope Pius X., which permits the marriage of certain priests for the purpose of legitimizing their unfortunate offspring. This speaks well for the heart of the sovereign pontiff, but what becomes of the logic of his position?

A German Liberal paper comments on the ten thousand and more official withdrawals from membership in the State Church of Prussia in Berlin during the past year. By the orthodox party this is attributed to unwillingness to pay the state taxes for the support of religion. But the journal referred to says truly that the German workmen, who constitute nine-tenths of these seceders, are willing enough to bear heavy financial burdens for causes in which they are interested, and it gives an instructive table of the annual assessments paid by workingmen towards their respective unions to prove this. Among these are the following: Lithographers, 63.13 marks; printers, 59.11 marks; woodworkers, 52.08 marks; stevedores, 34.41 marks; metal workers, 32.52 marks; carpenters, 30.10 marks; roofers, 27.26 marks; cigar-markers, 27.20 marks; masons, 26.06 marks; brewers, 25.54 marks; painters, 23.41 marks; ironworkers, 22.47 marks; bakers, 21.36 marks; gardeners, 18.68 marks; factory operators, 18.54 marks; tailors, 16.70 marks; butchers, 11.64 marks; clerks, 11.27 marks. A mark is about twenty-four cents. To this contribution must be added extra assessments up to fifty pfennings (twelve cents) a month for the support of strikers, the duty of subscribing to a workingmen's journal and to buy pamphlets. These figures are significant. In our own country, with larger wages, they doubtless are still larger. If the plain people of the land really cared for the Church would they not equally belong to and support it? Let the immense sums raised by the Roman Catholic Church in this country serve as an answer to this question. And if they do not equally crowd into and maintain the Protestant, and especially our Liberal Protestant Churches, what is the reason, and who is to blame? These are questions we may well ask ourselves and ponder deeply. *Mea culpa, mea magna culpa!*

CHARLES W. WENDTE, D. D.



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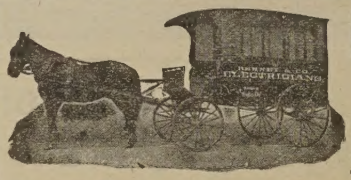

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